

A 4474 d
S E R M O N

Preach'd in

LAMBETH-CHAPEL,

June 6th, 1708.

AT THE

CONSECRATION

OF THE

Right Reverend Father in God,

WILLIAM,

Lord BISHOP of St. *ASAPH*.

By *J. ADAMS*, D. D. Rector
of *St. Alban Woodstreet*, and Chaplain in
Ordinary to Her MAJESTY.

L O N D O N:

Printed by *J. B.* for *JONAH BOWYER*, at the *Rose* in *Lud-
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SEAL

JAMES H. GARRAL

June 6, 1788

AT THE

CONFESSION



Right Hon. John Adams

WILLIAM

Lord Bishop of Salisbury

By J. Adams, D.D.

of the United States, and
Ordinary to His Majesty

Printed by J. Adams, at the
United States of America

TO THE
Most Reverend Father in God,
THOMAS,
By Divine Providence,
Lord ARCH-BISHOP of
CANTERBURY,
PRIMATE of all *England,*
AND
METROPOLITAN:
THIS
SERMON

(Publish'd in Obedience to His Grace's Command)

Is with all Duty and Humility Dedicated,

By the Author.

TO THE

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Is with all Duty and Humility Dedicated,

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JEREMIAH Chap. 3. v. 15.

I will give you Pastors according to mine Heart, which shall feed You with Knowledge and Understanding.

THat this Promise relates to the Times of the Gospel, is plain from the next Verse : *In those Days, saith the Lord, they shall say no more, The Ark of the Covenant of the Lord : neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.* By all which several Expressions the Prophet shews, the utter abolition of the Mosaical Covenant, and Gods entring into a *New one*, with his People through *Christ Jesus*.

And to prove by what means, he would convey, and continue to them so great a Blessing ; He introduces the Promise of *that*, by *this* in the Text, *I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding.* This Prophecy, tho' Eminently and Universally fulfil'd in the

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Days of the *Apostles*, yet was to be made good to after Ages, not to the Church in general, or to any *one* part of it, as *Supreme*, or *Infallible* ; But to such as deserv'd it by their Faith and Obedience, or Repentance: Because it is Conditional, as may appear by what goes before the Text : *Return thou backsliding Israel, saith t he Lord,— only acknowledge thine Iniquity which thou hast transgress'd against the Lord thy God— Turn O Backsliding Children — and I will give you Pastors, &c.*

Yet Divine Goodness does not always strictly require the performance of those Conditions, which are annex'd to its Promises, before it fulfills them ; but sometimes, the same Benefits which are bestowed upon one Kingdom as the *Reward* of their Repentance, are given to another, as an *encouragement* to it.

This we of this Nation are a particular Instance of ; How are we over-run by Vice and Error ? How often have we been call'd upon to Repent ? But alas ! how many thousands are there, that delay, that scorn to do so ? Yet had ever any People so much Experience of God's Goodness and Mercy ? Especially has he not *often* made good to us, the inestimable Blessing in the Text ? And must not every one thankfully acknowledge, that at *this time in*
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particular he by a *fresh Instance* continues to do so?

I shall endeavour therefore to shew the greatness of such a Blessing, and what return ought to be made by those to whom it is given; by considering these Words more particularly in this method.

I. I shall shew what Office is more especially design'd by the Word *Pastor*, in the Text; and the Dignity, and Authority of it.

II. The great Qualifications requisite for it, included in those Words, *According to mine Heart*.

III. To what Intent and Purpose they are given by God: Namely to *feed his People with Knowledge and Understanding*.

IV. By what Signs we may reasonably conclude, *When* such Pastors are eminently the Gift of God.

V. The Duty of those to whom they are so given.

This last Point being the chief thing that I aim at; what I shall say upon the others,

will not I hope be lookt upon, as if presum'd to inform my Superiors, in any thing relating to their high Station; but only, as necessary for the better Understanding the Blessing promis'd in the Text, that we may praise God accordingly.

I. I propos'd to shew, what Office is more especially design'd here by the word *Pastor*, and the Dignity and Authority of it.

The Metaphor in the word *Pastor*, is drawn from what is so very well known; and is so proper to Represent, the Watchfulness, Diligence, and Love, of those that Govern: And the Meekness, Innocence and Humility of these who are to obey: That it has been very Anciently apply'd, by several Nations, both to Ecclesiastical and Civil Magistrates: But it seems to have ow'd its Rise to the *Jews*; whose Ancestors, had by them in the greatest Veneration, were literally as well as Figuratively Pastors; whose greatest Rulers *Moses* and *David*, of Shepherds became Law-givers, Prophets and Conquerours: nay who rais'd this Title so high as to apply it to God himself, *The Lord is my Shepherd I shall not want*, Psal. 23. v. 1. Upon which *Philo Judæus* has this admirable Reflexion.

' Let every one that pretends to Love God,
' bear his Part in such an Hymn as this is,
' but

' but chiefly let the Universe it self do so ; for
 ' the Earth, Water, Air, Fire, and every
 ' Plant or Creature in them, Mortal or Im-
 ' mortal ; the Heavens themselves, the regu-
 ' lar Courses of the Sun, the harmonious Revo-
 ' lutions of the other Stars ; All these, God, as
 ' the Supreme Shepherd or Governour, guides
 ' and directs, like a Flock in proper order ;
 ' setting over them, Τὸν Ὄρθον αὐτῆς λόγον πρωτόγονον
 ' υἱὸν ὃς τὴν ὀπιμείλειαν, &c. That HE might take
 ' care as his Vice-gerent of this Holy Flock :
 ' As it is said somewhere, *Behold I send an Angel* ^{Περί Γεωρ-}
 ' *before thee, to keep thee in the Way* *. This pas- ^{γίας, p.}
 sage is very remarkable : Who was this Λόγος, ^{195. Par.}
this first begotten Son, this Pastor Vice-gerent, this ^{Edit.}
Angel ? but the *Angel of the Covenant, the* ^{Exod. 23.}
Word that was God ; That Holy Jesus, by
 whom the Worlds were made, and by
 whom they are still Govern'd : and under
 the same Character was he Promis'd by the
 Prophet *Ezekiel. 34. v. 23. I will set up one*
Shepherd over them, and he shall feed them, even
my Servant David ; He shall feed them, and he
shall be their Shepherd. Which the Jews allow
 to belong to the *Messiah.*

Accordingly, when our Blessed Saviour came
 he declares that he is *the good Shepherd*, John 10.
 v. 11. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, I am *That very*
same good Shepherd promis'd heretofore :

Where

Wherefore altho' this Title extended to *Princes* as well as *Prophets* under the *Law*, yet it was *Restrained* to a narrower *Compass* under the *Gospel*; and the *Sense* of the *Word*, is to be taken *now*, according to the *Nature* of that *Power*, whereby our *Saviour* Exercis'd the *Office* of a *Pastor*; But He did not this as a *Civil* Magistrate, His *Kingdom* was not of this *World*; But in a *Spiritual* manner, by teaching the *Means* and *Method* of *Salvation*, by appointing others to do the same, and to *Govern* his *Church*, as it was *Collected*, to the end of the *World*: *As my Father sent me, so send I you: Whosoever Sins ye remit, they are remitted. — Go teach all Nations.*

But then again, altho' the word *Pastors* do's sometimes include all the *Orders* and *Degrees* of those that are *Appointed* to *Feed* the *Flock* of *Christ*: Yet it belongs more *eminently* to the *Superiour* Order of *Christian Bishops*: Because *Their* *Office* is not only to *Feed* the *Church* themselves, but also to *Ordain* others to do so: Whatever *Power* the *Presbyter* has, as a *Pastor*, the very same the *Bishop* has, and may *Exercise* it in a far greater *Compass* than the other; but it cannot be said so on the other side, * the *Presbyter* has by no means the same *Power* as the *Bishop*, either to *Ordain* others, to be *Presbyters*, and *Deacons*; or to *Con-*

* Vide
Epiphan.
Heres 75.
Aerii § 4.
Item Chry-
sost. in 1
Tim. 4. 14.

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Confirm Christians, and Bless them, by Laying on of Hands ; which by the Testimony of the Church, in all All Ages, have been the Prerogatives of the Superiour Order : Wherefore these things being of the highest Importance to the Flock of Christ, and without which it were impossible they should be fed, duly and effectually ; they to whom it belongs to perform these things, are most properly called *Pastors*, and the Text referring to the Times of the Gospel, *the same*, must be particularly promis'd by it accordingly. I proceed therefore to shew in the next place.

II. The great Qualifications necessary for this Office, included in those Words, *according to mine Heart*. *I will give you Pastors according to mine Heart*. This Character is more particularly given to David : *The Lord hath sought him a Man after his own Heart*, in opposition to Saul's Character, 1 Sam. 13. v. 14. Which St. Paul explains in part, 13. Acts 22. *I have found David the Son of Jesse, a Man after my own Heart, which shall fulfil all my Will*. God's Will as it related to particular publick Cases, in which the Religion and Polity of the Jews was concerned ; was made known to Saul and David, by the Prophet Samuel ; and tho' neglected by the first, was duly, fully observ'd by
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the Latter, in his Re-establishing and Securing the publick Worship of God; and destroying the Enemies thereof; the same Will is now contain'd in the Holy Scriptures, which are that great and eternal Rule, by which every Spiritual Governour ought to be Directed.

But since the Principles of good Government, whether Spiritual or Temporal, are in some respects the same; since *David* was as Eminently a *Prophet* as a *King*; if we can see in what Respects *He* was a Man according to Gods Heart, it will quickly appear upon what Accounts, a good *Pastor* is so.

1. He was so in respect of his great *Integrity*. After we are told *Psal.* 78. v. 70. That God chose *David* his *Servant*, and took him from the *Sheepfolds*. That, from following the *Ewes* great with *Young*, he brought him to feed *Jacob* his *People*, and *Israel* his *Inheritance*. We have this Testimony given of him, v. 72. So he fed them according to the Integrity of his Heart, or with a Faithful and True Heart, as the other Translation.

As God himself is most *Righteous* and *True*; as the Blessed *Jesus* came to bear Witness to the *Truth*; *Who*, while he was that Faithful Witness, did no Sin, neither was guile found in his Mouth; who when he was Reviled, Reviled not again;

again; When he suffered, he Threatned not, but committed himself to him that judgeth Righteously, 1 Peter 2. v. 22, 23. So the sincere upright Man, must be particularly according to Gods own Heart.

And indeed what nobler Idea can we form of a great and good Man, than to fancy him thus following his Redeemers Steps, v. 21. *ibid*: despising equally the Threats and Promises of the World; Deaf to the Revilings, unshaken by the Violence of wicked Men; regarding nothing but his own *Conscience*, and Examining and Informing that continually by the *Will of God*. And after he has done so, committing himself to him that is sure to judge Righteously, what-ever the Ignorant and Inconstant World does.

How Happy! are they, who are under such Governours? the good Opinion they have of them, will prevent or cure all Jealousy and Suspicion, will promote and preserve Peace and Unity, make them have Trust and Confidence in them, and consequently follow their own Business Dutifully and Contentedly, in their several Stations: Few People are apt to think an Honest Man in the Wrong, and if he should happen to be so, every Body is ready to excuse it; but where this Virtue is wanting, all others turn to a Mans Disadvantage, and make him only Feard and Suspected more.

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Nay, how happy is the upright Man in himself! many are the Cares and Troubles that attend a *Trust of such Importance*, as that which is the Subject of this Discourse; But the Blessed Satisfaction, which flows from a just Sense of ones Integrity, shines thro' and enlightens all, for *that Heart* must needs be at Ease with it self, must feel something of the Tranquility and Happiness of the *Divine Nature*, which is, in this respect, so much according to *Gods own Heart*.

Therefore when a good Man is tired with publick Business, or has met with Opposition and Disappointments in his honest Endeavours, and perhaps shall find himself Insulted by one, Betray'd by another, and Reproached by a third.

What a Blessing is it? that he can retire to the Comforts of a good Conscience, and whenever the World proves ingrateful, and unjust, may still appeal from *Man to God*.

O Heavenly Virtue! How much is Mans true Happiness due to *Thee* alone; *Thou* art the Foundation of Courage and Fortitude, and the best Defence against Envy and Ingratitude; it is *Thou* alone, that can'st make Prosperity Innocent, and Adversity Supportable: *Thou* takest off the Terrors of Death, and openest the Joys of Heaven; showing unto the *Pastor*, according
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to Gods Heart, that Crown of Glory which fadeth
not away, and which he shall certainly Receive,
when the chief Shepherd shall appear, Eph. 4. 11.

2. Another Virtue Eminent in the Man after
Gods own Heart, was his Zeal for his Glory:
This was remarkable in David, in his bringing
back the Ark with so much Joy, and resolving
to build a Temple for it; and this he felt to
such a Degree, that he crys out Psal. 69. v. 9.
The Zeal of thine House hath Eaten me up. His
concern for the Honour and publick Worship of
God was so very great, so fervent, so incessant;
that it Prey'd upon his Spirits, and wasted him
away. This was very Extraordinary indeed,
Zeal when it burns *inwards*, seldom runs to such
Extremes, tho' it too often does so, when it
Breaks out upon others; for what Mischief has
been done in the World by intemperate Zeal,
which will not suffer those it possesse, to think
or distinguish; but like *Nebuchadnezzars* Fur-
nace, destroys *Friends* as well as *Enemies*? Nay
often *Friends only*, while those it was intended
against, as secur'd by Gods special Providence.
But when Zeal is limited by the *Will of God*,
and aims at nothing more than the *Good of Man*,
it can do no Harm, and is often absolutely ne-
cessary for the Opposing open Enemies, and Pu-
nishing notorious Offenders; and the want of

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it, gives great encouragement to both ; therefore this Extreme is Dangerous also. It was the Priests Business under the Jewish Oeconomy, to keep the Fire in upon the Altar, to have it always ready for *proper* Sacrifices ; and that Fire, came *first* from Heaven, so should Zeal be always kindled from above, and be always ready in the Man *according to Gods Heart*, tho' not constantly employ'd against others.

3. Another Virtue which entitled *David* to be the Man *according to Gods Heart*, was his Goodness, or *Charity* ; his Tender, Merciful and Forgiving Temper : The Cruelty of *Saul*, the Malice of *Shimei*, the Insolence of *Joab* ; and his tender Care of his Rebellious Son *Absalom*, are each of them sufficient Instances of this. This excellent Virtue will Temper and Rebate the Edge of the other ; if Zeal be sometimes Necessary for the Defence of the Flock, this is necessary to gain the good Will of them, and to Encourage more to come into it, That we may *be all at last one Fold under one Shepherd*. When such a Pastor goeth before the Sheep, they follow Him Readily and Gladly, for they know his Voice (John 10. 4.) and rejoice to hear it, because the Kindness and Gentleness of it, causes Esteem, Reverence and Obedience ; otherwise instead of following him, as it was the manner in the *Eastern* Coun-

Countries, they will scarce *be driven* by him; the meekest Creature being capable of being Frighted, tho' not at all inclin'd to disobey: Nay altho' some of them, should be found Culpable thro' Weakness or Infirmary: Yet nothing can be more *according to the God of Mercies Heart*, according to *that Mind which was in Christ Jesus*, than Pity and Compassion, than Mercy and Forgiveness: For so is the great Shepherd and Bishop of our Souls describ'd by the Prophet Isaiah, *He shall feed his Flock as a Shepherd*, (a tender and loving one, ~~as appears~~ appears by what follows) *he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young*, Chap. 40. v. 11. But this need not be insisted upon, where the Care is truly Paternal, Paternal Indulgence will naturally follow.

These are the chief Qualifications, which gain'd the Royal Prophet the glorious Title of being *the Man after Gods own Heart*, as to his publick Character, and that too notwithstanding the great Sins which he was Guilty of, as to his private one. Therefore when other Governours are spoken of under the same Character, we may reasonably suppose, that the same Qualifications are included in it: How these are to be apply'd, will appear under the next general Head. Where I am to shew,

III. The great Ends for which *such Pastors* are design'd by God, contain'd in those Words, *They shall feed you with Knowledge and Understanding.* How inestimable a Blessing is this to the Church of God? But alas! How many difficulties do they meet withal, who are concern'd in conveying it? These Words may relate either to the *Conduct* of the *Pastors*; and then they are to be taken Adverbially, *they shall feed you, Knowingly and Understandingly*; or else to the *Nature* of the Food which the Flock should receive, which was to be *Knowledge and Understanding*, Eminently and Remarkably so. As to the

1. Of these: To mention *David* once more, as it is said *Psal. 78. v. 72.* That he *Fed Israel according to the Integrity of his Heart*; so it is added, that he *guided them with the Skilfulness of his Hands*, not with the mean Artifices of Worldly Policy; but with such Prudence, as was not only consistent with his Integrity, but kept it always upon its Guard, and gave Life and Vigour to it.

How very necessary is this, if we consider the Importance of that great Trust whereof we have been speaking, and the Difficulties of Discharging it: When our Blessed Lord put that Question so often to *St. Peter, Simon Son of*

of Jonas Leavest thou me? St. John 20. in 19, 16,
 17. and upon his professing to do so, Com-
 manded him, as often, to feed his Sheep: This
 was not to confer upon him any *Supremacy* over
 the other Apostles; or that he wanted any new
 professions of his Love, to make amends for
 his denial of him; and to shew the Sincerity
 of his Repentance; the *Searcher of Hearts*
 knew this sufficiently: But he did this, to shew
 how much *he himself* Loved those Sheep,
 which he recommended to his; and the other
 Apostles Care; and to intimate what great
 Troubles and Difficulties, they should meet
 withal while they discharg'd that Office; *so ve-*
ry great, as to stand in need of all that Zeal
 and Love which *he* pretended to, above the
 Rest; and also to excite a proportionable Care
 and Diligence in all their Successors in future
 Ages. Thus says St. Chrysostom * our Saviour,
 by these Words, would have both Peter, and ALL
 of us Learn; (speaking of all Christian Bishops.
 He himself being one; tho' not a Successor
 of St. Peter) That WE ought to employ, much
 Study and Diligence in a Business of so great Im-
 portance.

* καὶ Πέ-
 τρον καὶ πάν-
 τας ἡμᾶς
 μαθεῖν ὅ-
 θι ἔλθοιεν ἵ-
 να πολλοὶ
 καὶ ἡμεῖς,
 ὅτι λόγος β-
 ρεὲς ἐστὶν
 σωτῆρος, T. 6.

When the Active and Watchful Apostle of
 the Gentiles, takes his leave of the Bishops of
 the Proconsular Asia, of which Ephesus was the
 Metro-

Επισκό-
πος Orig.

Metropolis, Acts 20. 23. &c. He gives them this solemn and remarkable Charge, Take heed unto your selves, and to all the Flock, over which the Holy Ghost hath made you * Bishops, to feed the Church of God, which he hath purchased with his Blood; for I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse things to draw away Disciples after them. Therefore Watch and Remember, that by the space of three Years, I ceas'd not to warn every one Night and Day with Tears. How much is contain'd in those pathetick Words Watch and Remember? for alas! if we consider the Humour of the present Age, the bold Errors and wild Opinions, that are scatter'd abroad, how much Occasion is there to Watch Continually? And if we consider how confidently and obstinately they are defended and maintain'd, how necessary is it to Remember, to Remember this Caution of the Holy Apostles, and his manner of Acting; For when Every Pastor is an Abomination unto our modern Egyptians, Gen. 46. 34. which way shall even the Pastor, according to Gods Heart, endeavour to succeed? How shall his Integrity Exert it self? How shall he know when to employ his Zeal, and when, his Charity:

city: And while he is encompassed at the same time by Censure and Applause, by Libels and Panegyricks, by Threats and Promises; how shall he venture to go forward at all; or if he does, how shall he Steer safely, or hope to be Obey'd, amidst so dark a Night, and so loud a Tempest as this is? Nothing can enable him to do so, but some Ray of Heavenly Light, but that Knowledge and Understanding which is from above; and these God will certainly bestow by the same Spirit, by which he *gives us Pastors according to his Heart.*

2. The other Sense in which these Words may be taken relates to *Instruction*, to the sound Doctrine and wholesom Food of the Gospel; in opposition to that Wisdom which the *Greeks* vainly sought after, to the Law given by *Moses*, and to those Pretences of Wit, Sense and Humane Reason, which this Age abounds withal.

They shall feed you with Knowledge and Understanding; shall do this, by discharging Faithfully the great Duties peculiar to their Office; by *ordaining* fit Persons to feed under them, with the *Holy Word* and *Sacraments*; by *Confirming* and Blessing good People in Gods Name, and also by their own holy Examples and pious Exhortations. O! how great then is the Blessing that is here Promis'd? If the Soul be of so much greater Worth than the Body, if the Happiness of Eternity is to be preferr'd before

the Miseries of this Life; then what Blessing can be given to a Nation to be compar'd with *this*? And therefore what Duty and Obedience, what *Gratitude* and *Love*, is due to *such Princes*? Whom, upon account of *their own Piety* and *Virtue*, God raises to the Throne, to be the *happy means* whereby *He gives us Pastors according to his own Heart, to feed us with Knowledge and Understanding.*

Let us see then in the next place,

IV. By what Signs we may be reasonably assur'd when such Pastors are *eminently* the Gift of God. All that are Lawfully called, are certainly the Gift of God, in a general Sense, but we may perceive when they are *eminently* so by some particular Circumstances; for Instance,

1. When they are such as have long been Labourers in Gods Vineyard, and faithful Dispensers of his Word and Sacraments. Thus *St. Paul to Timothy, 1 Eph. Chap. 5. v. 17. Let the Presbyters that Rule well, be counted worthy of double Honour, (not only as to maintenance but as to Dignity and Authority) Especially they who labour in the Word and Doctrine; if this regards those of the Inferiour Order, (as many suppose) it shews who are most worthy of the Superiour one, and prefers their Labouring in the Word, even before their Ruling well; and Timo-*
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thy being enjoin'd to take care of this by the Spirit of God, when such Persons are accordingly rais'd, we may justly suppose it to be done by the same Spirit, especially when such Labours have been attended with great Success, and universal Applause.

2. This we may be farther assur'd of, if the Persons have been Eminent for their *Exemplary* Piety and Conversation; and have liv'd up strictly to what they taught; for as nothing is more apt to convince People of any Truth, than to satisfy them that one Believes it oneself, nothing can satisfy them sooner of this, than an *holy* Life. There is a sort of Instruction that comes from good Mens *Actions*, which is of much greater force, than that which comes from their *Words* only; because the *Jealousy of Pride*, is not so much rais'd here, nor *Wit* nor *Prudence* tax'd or question'd by *Verbal Information*, or *Reproof*; and then too, of what vast Extent is the Benefit of good Example, and how greatly does it contribute to Gods Glory? For this occasions the offering up Praises to him by a thousand Tongues, in a thousand places at once; because not only a good Mans Acquaintance, who are Eye-Witnesses of his Life, will Bless God for him; but they who dwell a far off, they who never saw him, will do the same; therefore how publick, how universal a Blessing is such a Man? His *Verbal Instruction*, could reach but to *one* particular number at *one* particular Time and Place; but his *Example* preaches *always*, and almost *every where*, and will still do the great-

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er Good the *higher* it is rais'd ; and therefore it may justly be suppos'd to be Gods particular Act, when it is so.

3. Such *Pastors* seem to be more *especially* given by God, whose *Worth*, in the Respects already mention'd, is increas'd and adorn'd by *Modesty* and *Humility* ; Who *dread* their own *just Praises*, as much as they do *censuring others* ; who, like *Moses* know nothing of that *Lustre* which they have Contracted, by conversing with God ; and when they are told of it, veil it over immediately, and seek for Solitude and Retirement, as much as possibly. This is a certain Sign of great Merit, next to the *desiring* the *high Office* of a *Pastor*, in the times of *Martyrdom*, it is most Glorious to do *quite contrary* in times of Honour and Security ; which Blessed be God ! it is not without, even in this Age : But such good Men, often enjoy their Wishes ; according to the common course of things, the Humble and Modest are taken at their Word, and *may* retire as much as they think fitting, and burn away as Lamps did in Sepulchres heretofore, did not God take care to find them out ; as he did many of the Prophets and Bishops of Old ; for the good of his Church, and advance them to be the *Lights of the World*, to *Shine before Men*, that they *may Glorify their Father which is in Heaven* ; discern it plainly to be his *own Act* ; and Praise and Magnify him, for the tender Care, and gracious Dispensations of his Providence.

I have now gone thro' the Four first Heads, there needs no particular Application of what has been said, at least the Best will be contained under the next.

V. And lastly. The Duty of those to whom *such Pastors* are so given.

We may be directed in this, in great measure, from another Place of our Prophet, parallel to the Text, *Jer. 23. v. 4. I will set up Shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.*

1. *They shall fear no more, nor be dismayed.* They shall have no cause to be so, and therefore it is their Duty to struggle against it. Suppose Peoples Concern for their Religion be ever so Sincere, or has been ever so Just, yet what can put an End to it more reasonably, than when God gives them *Pastors according to his Heart, which shall feed his Church with Knowledge and Understanding?* Especially when in the most Extensive Sense of the word *Pastor*, he gives them *Princes*, as well as *Bishops* that are so. Wherein could we wish that God would shew his Love and Care of us, more than in this? Is there any thing of so much Consequence as sound Doctrine, spotless Integrity, and unblemish'd Example? Are not these most necessary in an Age of so much Irreligion and Profaneness? If so, when and in what manner cou'd Divine Goodness demonstrate its Paternal Care more plainly, than in giving *Pastors* so qualify'd in *such* Circumstances? And consequently,

sequently, how very reasonable is it, that all Honest and Well-meaning Doubts and Fears, which the best Men are sometimes touch'd withal, shou'd be chang'd into Holy Confidence and Joy?

2. Another part of our Duty upon so great a Blessing, is included in those words, *neither shall they be lacking*, not one of the number missing, as * one Translation renders it. No wandering in odd Opinions, or retiring from the rest of the Flock, dissatisfied and discontented, but that all should be joined together in holy Union, and mutual Charity; as having the same Ends in view, as being govern'd by the same Pastors, under the same Lord.

* The Vulgar.

This I am sure is sadly wanting, while our unhappy Divisions hinder the faithful Endeavours of our Friends, and promote the Designs of our Enemies. If *Divide & Impera*, be so plain a Truth, methinks it should be as plain, that *to be Divided, is to be Ruin'd*: And yet we all agree in the Points of the greatest Importance, we are all zealous for *that Apostolical Order*, which has ever been the Defence and Ornament of our Church; we are all sensible what ground Atheism, Deism, and Socinianism, and under such pretences, every sort of Vice, gets among us: We are all equally apprehensive of what we are threatned withal from Abroad, not only by the late design'd Invasion, but by the same Person's being now actually in Arms, and after he has been so long nurs'd up in the most cruel Superstition, now learning to impose it upon us by Force.

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Common Danger uses to produce common Sense, and mutual Convenience, to reconcile People to one another ; but we have far greater Motives than such as these are, to Friendship, Union, and Love ; from the Commands and Example of a most merciful Redeemer.

3. For a more General Application of what has been said. As it is the Office of *Pastors according to God's Heart, to feed* those that are committed to their Charge, with *Knowledge and Understanding* ; so it is the *Duty* of those that are to be fed, whether as to their being Govern'd or Instructed ; to be of such a Temper and Disposition, so ready to *Learn* and to *Obey*, as is proper for the receiving such Benefits. *Obey those that have the Rule over you, τοῖς ἡγεμένοις ὑμῶν, your Bishops, as many of the Fathers expound it, and submit your selves.* The Reason which the Apostle gives for this, ought to be consider'd very seriously, for *they watch for your Souls, as they that must give account (of you, as some Copies have it,) That they may do it with Joy, and not with Grief ; not meeting with Vexation in their Charitable Endeavours, and not having the Grief to find them all to no purpose, and to be forc'd to become our Accusers hereafter ; For that is unprofitable for you, Heb. 13. v. 17.* Alas ! how gentle a Word does the Spirit of Peace make use of here, it is not only *unprofitable*, but pernicious, but tending to eternal Destruction.

If People did but consider calmly, the great Cares, Troubles, and Difficulties which constantly attend upon *Pastors* according to God's Heart, let them act with ever so much *Knowledge* and *Understanding*; particularly as they are set forth by St. *Chrysostom*, in his admirable Treatise *Περί Τερωσύνης*, St. *Austin*, *De Pastoribus*, *Gregorius Magnus* upon the same Subject, especially the *first* and the *last*; they would be very cautious how they increased such Difficulties, and rather endeavour all that they could, to strengthen the Hands of those good *Pastors* that are over them in the Lord, and to this End, Praise, exalt, and adore the Divine Goodness for bestowing such Inestimable Benefits upon us, by so graciously Fulfilling to us, notwithstanding our unworthiness, the blessed Promise in the Text.

To Conclude, in the Words of St. *Paul*, *May the God of Peace which brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the Everlasting Covenant, make us all perfect in every good Work to do his Will, working in us that which is pleasing in his Sight, thro' Jesus Christ; to whom be Glory for ever and ever. Amen. 13. Hebr. 20, 21 Verses.*

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